

What Do We Know About Uncle Johannes Mast Who Brought the Orphaned Children to the Colonies in 1750?

By Dorothy Mast Moss

For Paul Kurtz Who Asked the Questions that Inspired the Research

This document will share the family stories about Uncle Johannes Mast and the scant paper trail about him found in Pennsylvania records from the eighteenth century. The impact of the guidance he gave to the children in his care has always been appreciated by those who have heard the account about the widowed Uncle Johannes who fled religious intolerance in Switzerland, journeyed to America with four-to-six young children, built a new life in a strange new world, worshipped according to his Amish beliefs, purchased land to make a living, and protected the children during the French and Indian War.

Where did Johannes Mast live before immigrating to America?

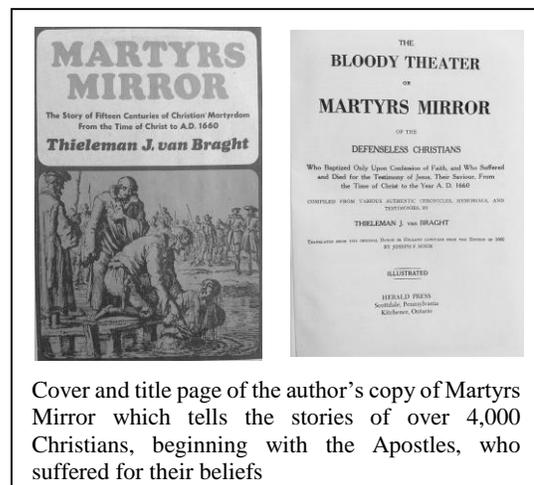
Family stories handed down through the Mast family suggest that the Mast ancestors were born in Switzerland.

Researchers such as J. Virgil Miller who have investigated government and church records in Europe believe that the Masts were from the municipality of Guggisberg in the district of Schwarzenburg in Canton Bern in Switzerland. In addition to Mast, other Amish names from Guggisberg included Beiler, Hostetler, and Mishler.¹

Upon leaving Switzerland, many Amish families settled for a time in the Palatinate region of Southwestern Germany or Alsace-Lorraine, the neighboring region in France. The areas of the Palatinate and Alsace-Lorraine, both situated in the Rhine Valley, were border regions that changed governments throughout their history as a result of numerous wars. Amish ancestors and other German-speaking emigrants from the Rhine Valley were known as Palatines in the New World.

Why did the Mast family leave Europe?

The seventeenth and eighteenth centuries were periods of turmoil in the lives of the Amish in Europe. By rejecting the state church in Switzerland, the Amish became aliens in their own land. Historian John A. Hostetler described the beliefs that resulted in persecution of the Amish and other Anabaptists in Europe. He wrote that they believed “membership in



Cover and title page of the author's copy of Martyrs Mirror which tells the stories of over 4,000 Christians, beginning with the Apostles, who suffered for their beliefs

the Christian church should be voluntary, that church and state should be separate, and that believers are required to practice the teachings and example of Christ in a disciplined community.”² These beliefs, including pacifism and a stand against infant baptism, which did not coincide with the government-sanctioned church resulted in banishment, imprisonment, slavery, and sometimes death sentences. The Anabaptist stories about this period of torture and punishment can be found in the book, *Martyrs Mirror*.

In his book about events influencing the lives of early Amish and Mennonites, Frank A. Eshleman used many sources to show a detailed timeline of persecution and triumph. Shown below are selected headings from his book relevant to Uncle Johannes and the decisions he had to make to protect the young Mast children:³

- 1708—Swiss Baptist Property Confiscated.**
- 1709—New Attempt to Banish the Anabaptists or Mennonites from Berne.**
- 1710—Efforts to send the Swiss Mennonites Down the Rhine.**
- 1715—Efforts to Release Mennonites from the Galleys.**
- 1728—Swiss Brethren Again Ask Holland’s Aid.**
- 1738—Great Percentage of German Swiss Immigrants Died En Route.**
- 1744—Suffering in Switzerland and Holland from Oppression, Disease and Famine.**
- 1749—More Contagious Disease Among German Immigrants.**
- 1750—Law to Prevent Crowding German Immigrants in Unhealthy Ships.**

The Amish were a small part of the tide of German-speaking immigrants journeying to the colonies in America. Many came for economic reasons due to high taxation, destruction of lands by armies, failed crops due to weather events, and promises of land ownership.

Besides the opportunity to practice their religion, Johannes and other Amish took the perilous journey across the ocean for some of these same reasons. If the family stories are true, Uncle Johannes’ wife and the children’s parents had died, likely from diseases that were ravaging the Rhine Valley during their time there. In the new world, the Mast family and others like them could own their own land, live near others with similar beliefs, and provide a secure foundation for their children.

When did Johannes and the children come to America?

On April 14, 1888, John M. Mast the great-great-great nephew of Johannes put in writing what he knew about Mast family history. John M. was a great grandson of Johannes’ nephew Jacob and the grandfather of C.Z. Mast who wrote the book *Mast Family History* which was published in 1911. Although some of John M. Mast’s information has been proved to be incorrect (i.e., It was a Hooley daughter not a Mast who married Joseph Johns and moved west to what is now called Johnstown.), he grew up in the Conestoga Valley where many elderly family members lived and there John M. had the opportunity to hear stories from earlier generations.

Important hints in the part of Great-Grandfather John M. Mast’s manuscript pictured next include information that Johannes Mast was the uncle of the minor children who came from Switzerland in 1750, there were several children including two brothers and some sisters, and at least some of the children lived with their uncle at the Blue Mountains.⁴

Monday Morgantown; Ritten By John M Mast
 in this 59 year 1898 April 14th Day
 Record of the Mast Family
 Jacob Mast came from Switzerland to America
 in 1751. He had one daughter move to
 North Carolina and four sisters one married to a
 John and move west to what is now called
 Johnstown Pa. in the Western Part of the State
 and one married to a Dwyer and move west
 and the other two both married ^{at Williams} ^{in 1751} ^{at Williams} ^{in 1751}
 and move west they have minor children.
 Jacob was 6 years old when came to this Country
 and served his time with his uncles
 John Mast till he was of age at the Blue
 Mountain in the year 1750.

There are several compilations of ship lists of immigrants who entered the port of Philadelphia. The Pennsylvania German Society published three volumes in 1934 which place the names of passengers in their original order. This was important because small groups of friends or relatives went together to sign the allegiances required for disembarking.

In the Society's *Pennsylvania German Pioneers: Volume I* by Strassburger and Hinke, Johannes Mast was recorded as sailing on the ship *Brotherhood* with 300 passengers. The ship, captained by John Thomson, sailed from Rotterdam by way of Cowes, England, reaching Philadelphia in early November, 1750.⁵

[List 159 C] At the Courthouse at Philadelphia, Saturday, the 3^d November, 1750.
 Present: The Worshipful William Plumsted, Esquire, Mayor.
 Mr. David Martin, Rector of the Academy.
 The Foreigners whose Names are subscribed, imported in the Ship Brotherhood, Captain John Thomson, from Rotterdam & last from Cowes, did this day take & subscribe the usual Qualification. By List 119. Persons 300.

From page 447 of *Pennsylvania German Pioneers: Volume I*, showing that the passengers on the *Brotherhood* who signed or made their mark did so before the Mayor of Philadelphia, William Plumsted

On the passenger list, Johannes' name was recorded near other Amish-sounding names including Johannes Hooley. In the next decade, a Mast nephew, Jacob, married a Hooley daughter, Magdalena. Many passenger lists included only males ages 16 and older who promised to be faithful to King George, acknowledged that the pope did not have preeminence over Great Britain, and agreed that King George II was the lawful king.

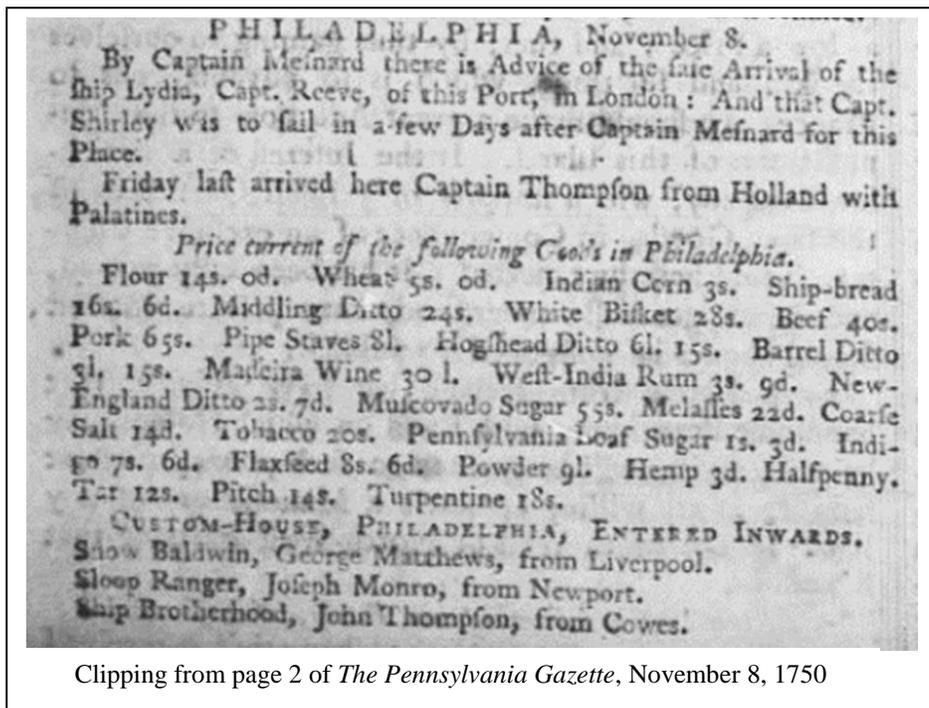
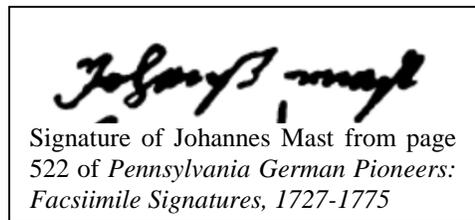
Of the 300 passengers on the *Brotherhood*, 119 were males sixteen years of age and older. Since none of the Mast children were listed, they were among the 181 remaining passengers—women and children.⁶

Petter Farné	Hans Jost Hertzler
Joseph Fahrne	Johannes Hertzler
Christian Bidmer	Hans (+) Hertzler
Johanes (×) Rub	Hans (×) Seegerist
Christian (×) Rub	Johan Jost Weigandt
Jacob Bürckh	Georg Daniel Orth
Jacob (O) Lichty	Jacob Berg
Johannes Holby	Andres Berg
[Nicola]us Mähler	Melchior Geissert
Johannes Nast	Jacob Mösinger
Christian (×) Furrer	Christgan Nauman
Peter (×) Stuky	Jerg Rebschleger

This list from page 448 of Strassburger and Hinke shows that both Johannes Mast and Johannes Hooley could write their names and did not sign with an X

The list of males age sixteen and older for the *Brotherhood* includes the following names recognized in Gingerich and Kreider’s genealogy as eighteenth century Amish immigrant names: Berkey, Blough, Fisher, Forney, Hertzler, Hooley, Kauffman, King, Lehman, Lichty, Mast, Miller, and Rupp.⁷ The writers compiling the passenger lists saw Johannes’ signature as “Nast.” In early records, a variety of spellings were used including Masht, Maasht, Morzt, Moss, and Most. Masht most likely represented the Swiss pronunciation.

Benjamin Franklin’s newspaper, *The Pennsylvania Gazette*, provided information about incoming and outgoing ships. In the Sunday, November 8, 1750, edition, the newspaper provided news of current and future arrivals stating “Friday last arrived here Captain Thompson from Holland with Palatines.” In a section with the heading “Custom House, Philadelphia, Entered Inwards” the following three ships are mentioned: *Snow Baldwin*, George Matthews, from Liverpool; *Sloop Ranger*, Joseph Monro, from Newport, and *Ship Brotherhood*, John Thompson, from Cowes.⁸



How old were Johannes and the children when they made their journey?

It is believed by some researchers that Johannes was a brother to the children's father, who remained unnamed in family records. Other researchers believe that Johannes was the children's father, not their uncle. Johannes, it is believed, was also a brother to Jacob Mast who came to America on the ship *Charming Nancy* in 1737. In his book *1737 Immigrant Jacob Mast*, Eli Lloyd Mast writes that his ancestor Jacob was born in 1705 and Johannes was born about 1695.⁹ Based on this information, Johannes was about 55 years of age when he brought his nieces and nephews across the ocean. CZ Mast in his *Mast Family History* indicated of Johannes "by tradition he was an aged widower or bachelor..."¹⁰

Gingerich and Kreider have birth details about the Mast children in their genealogy. In order of birth are an unnamed female born about 1732, Anna born about 1734, Magdalena born about 1736, Jacob born about 1738, John born about 1740, and another unnamed female.¹¹ Examination of these birth dates provides the information that on their 1750 voyage Uncle Johannes may have overseen four sisters aged 18, 16, 15 and one younger than 10 and two brothers aged 12 and 10.

How long did the journey take?

A German music master named Gottlieb Mittelberger oversaw the transportation of an organ to Philadelphia in 1750, arriving in October a few weeks before Uncle Johannes and the children. Gottlieb wrote a description of his journey. Of the trip down the Rhine to Rotterdam, he estimated a passage of 4 to 6 weeks due to the many custom houses where ships had to be inspected before continuing their journey. Gottlieb explained that the stay in Rotterdam took another 5 to 6 weeks and was very expensive for those waiting to board their ship.¹² Following is his description of the journey from Rotterdam to England:

On account of the contrary winds it takes the ships sometimes 2, 3, and 4 weeks to make the trip from Holland to Cowes in England. But when the wind is good, they get there in 8 days or even sooner. Everything is examined there and the custom duties paid, whence it comes that the ships ride there 8, 10, to 14 days and even longer at anchor, till they have taken in their full cargoes. During that time everyone is compelled to spend his last remaining money and to consume his little stock of provisions which had been reserved for the sea; so that most passengers, finding themselves on the ocean where they would be in greater need of them, must greatly suffer from hunger and want. Many suffer want already on the water between Holland and Old England.¹³

On reaching England, according to Gottlieb Mittelberger's figures, Uncle Johannes and the children spent from 12 to 18 weeks in transit or waiting and they had not yet started the journey across the ocean. Completely dependent on the wind, ships could take from 6 to 12 weeks to cross the Atlantic from Cowes to Philadelphia.

What were the conditions on the ship?

The conditions on the *Brotherhood* did not cause consternation in Philadelphia upon arrival like some ships in which passengers were sick or starving. In earlier decades, disease brought into the city by the passengers resulted in laws that required sick passengers to stay on board. Sick passengers were of little value to the Philadelphia merchants who planned to indenture as servants those passengers who could not pay their way. Although it behooved the

captains to keep the passengers alive and healthy, many stories of horrifying conditions have been published.

Gottlieb Mittelberger uses all of the following terms when describing conditions that he observed or experienced: misery, stench, fumes, horror, vomiting, seas-sickness, fever, dysentery, headache, heat, constipation, boils, scurvy, cancer, mouth-rot, hunger, thirst, frost, heat, dampness, anxiety, want, afflictions, and lamentations. Gottlieb was trying to persuade people not to go to America because so many passengers became indentured.¹⁴



An advertisement on page 439 of October 11, 1750, edition of *The Pennsylvania Gazette* for freight and passengers for the ship *Phoenix* for her return to Europe. Commander John Mason and the *Phoenix* had arrived August 28, 1750, with 339 passengers.

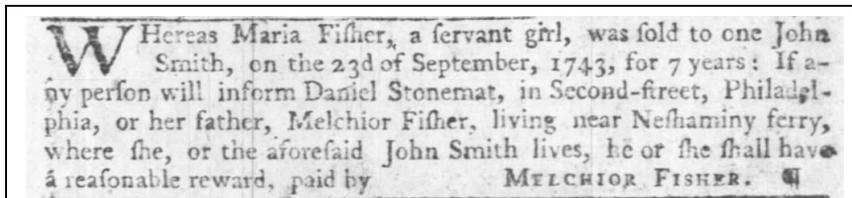
The voyage was further complicated with misery because of the crowded conditions. Soon after Uncle Johannes and the children arrived in America, a new law was implemented requiring a “bed place” of six feet square for four “freights” so “they might sleep in pairs, by turns, with fair comfort or sleep all at once by crowding.”¹⁵

A “freight” was defined as a passenger older than fourteen. Children from four to fourteen counted as “half a freight.” Children younger than four were not counted.¹⁶ The Mast family represented at

most 5½ freights. Six feet square was a convenient measurement since six feet, or a fathom, was approximately the distance of a man’s outstretched arms.

What did they see and hear when they landed in Philadelphia?

The passengers could see land as their ship sailed up the Delaware River for 110 miles to Philadelphia. When ships came into port, the city bell rang alerting merchants and others to the arrival. The ships were met with vendors selling fresh fruit, vegetables, and bread. Merchants



A notice in *The Philadelphia Gazette*, November 8, 1750, from a father who is searching for his daughter who served her indenture

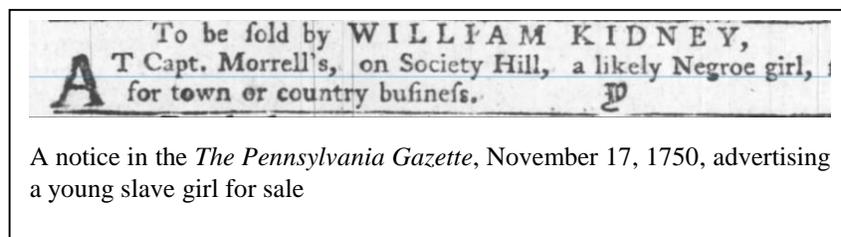
came to the ships to contract with those who planned to serve an indenture in return for their passage. Passengers first saw the busy docks with freight being loaded or unloaded, people speaking many languages going

about their tasks, and the city itself on a hill overlooking the docks. Following is a description of Philadelphia in 1750 by the music teacher, Gottlieb Mittelberger:

Said city is the capital of Pennsylvania where all the commerce is carried on. It is already very large, regularly and handsomely built, and laid out with broad streets and many cross-alleys. All the houses are built of stone or brick up to the fourth story, and roofed with shingles of cedar wood. It takes almost a day to walk around the town; about 300 new houses are built every year. It is thought that in time it will be one of the largest cities in the world...¹⁷

In her article written for the *Philadelphia Encyclopedia* on immigration in colonial times, Marie Basile McDaniel describes the settlers of Philadelphia and the surrounding areas. Her words provide a glimpse of the sights and sounds the Mast family experienced on their arrival:

Settlers—both voluntarily and involuntarily—came to Philadelphia and the surrounding region from England, Wales, Ireland, Scotland, German-speaking lands in the Holy Roman Empire, France, Holland, Spain, Sweden, the west coast of Africa, New York, New Jersey, Massachusetts, Delaware, Maryland, Virginia, and the Caribbean. They were Quakers, Presbyterians, Lutherans, German Reformed, Baptists, Anglicans, Catholics, Jews, possibly some Muslims, and others from a variety of smaller religious sects. Some were wealthy, many more arrived as artisans, laborers, small farmers, or servants hoping to make their fortunes, and many came unwillingly as enslaved Africans.¹⁸



Neither indentured nor enslaved, after Johannes returned to the ship from pledging his allegiances, he and the children were free to leave the ship upon payment of their passage.

Did Uncle Johannes and the children have a kinship network?

By 1750, Amish families had been immigrating to Pennsylvania for decades. The Amish, like other German-speaking settlers, purchased land as it opened to settlers. The most recently purchased land by William Penn or his sons from the Indians was least expensive since it was unimproved wilderness.

According to Montgomery's *History of Berks County*, a deed was executed by a representative of the Indians in 1742 that allowed settlement in most of present-day Berks County. In 1749, another agreement allowed settlers across the Blue Mountains into what is present-day Schuylkill County.¹⁹

The Amish settled these "outlying lands" north of Reading in the 1740's and 1750's. Accepting that Jacob Mast of 1737 was Johannes Mast's brother, Uncle Johannes and the children most likely had as their destination the Irish Creek Settlement where they would find relatives and friends. By 1750 when Uncle Johannes and the children arrived, these first Irish Creek Amish had cleared land and were producing goods for market. To reach the Philadelphia Market, held weekly on Wednesday and Saturday, took three or four days by wagon. Farmers found a ready market for their fresh produce and a demand for their goods in Europe. Fruit, flax, lumber, furs, flour, and corn were all in demand. Most likely, farmers on their journeys to and from Philadelphia were able to learn which ships were in port in Europe and approximately when family or friends would arrive in Philadelphia. The Mast family likely was met at the ship for transportation to the Irish Creek Settlement.

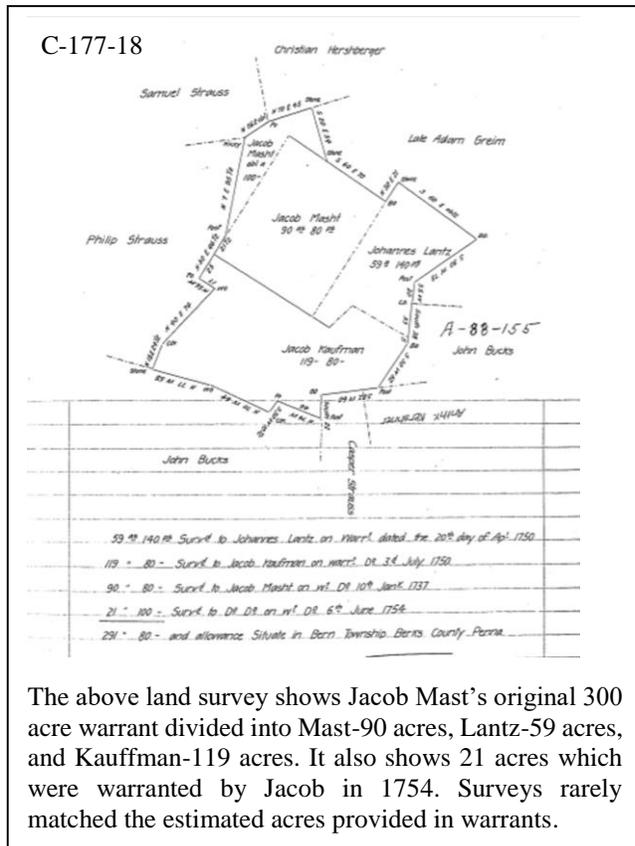
Either Johannes had the funds to pay for their passage or the persons meeting the Masts settled with the ship captain. There was a headright system in place that provided 50 acres to anyone who paid for transportation costs of individuals.²⁰ Although it is unknown whether he was

claiming a headright, Jacob Mast (1737) warranted 50 acres which was resurveyed in 1754, about the length of time required to process a headright.²¹

The Irish Creek Settlement had at least two dozen Amish families and was part of the Northkill Settlement which was the first organized congregation in America.²² Land surveys show that a person could walk from the Irish Creek Settlement near Centerport to Shartlesville without ever leaving lands owned by settlers with Amish-sounding names. Wherever Uncle Johannes and the children went in this community upon arriving in America, they had a kinship network.

Where was the Mast land located?

The first clue to the location of Uncle Johannes' land was provided in John M. Mast's writing that contained the words "at the blue mountain" shown at the beginning of this document. Land on the north side of the Blue Mountains from the



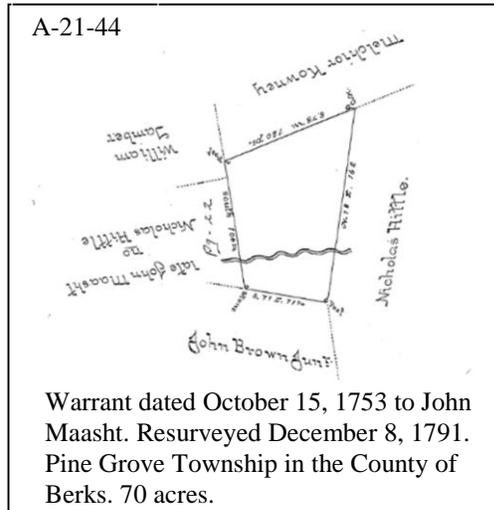
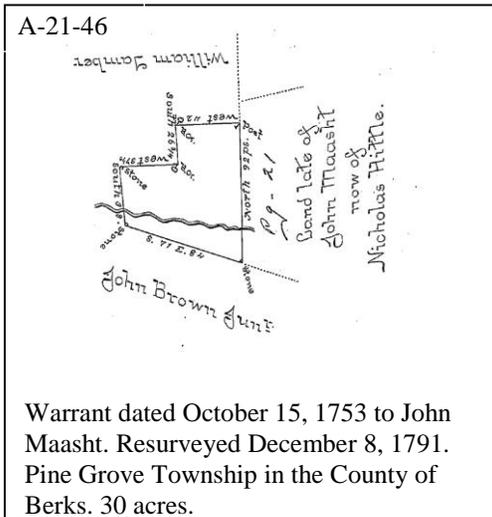
The above land survey shows Jacob Mast's original 300 acre warrant divided into Mast-90 acres, Lantz-59 acres, and Kauffman-119 acres. It also shows 21 acres which were warranted by Jacob in 1754. Surveys rarely matched the estimated acres provided in warrants.

Amish Northkill Settlement was referred to as "blue hills" in warrant indexes and was opened to settlers in 1749. New counties and townships were continuously formed in the Eighteenth and Nineteenth Centuries in Pennsylvania and the term "blue hills" can be found in early Berks and Lancaster County indexes, although eventually the area became Pine Grove Township in Schuylkill County. Later parts of Pine Grove became Washington and Wayne Townships.

The next clue was found in the book *The Three Zug (Zook) Brothers of 1742* by Paul V. Hostetler. The writer tells about his search for the Johannes Mast land and his success at obtaining records from "Harrisburg land records." He estimated that the land was a mile or two west of Route 183 in what became Pine Grove Township.²³

A warrant, or authorization to survey, was given to individuals who were buying unimproved lands from William Penn or his sons. After warrants were processed, the land was surveyed. Later, a patent or title was issued. Many years could pass between each step in this process.

- Formation of Counties and Townships
- 1738-Bern Township, extended beyond the Blue Mountains
- 1752-Berks County, included Bern Township
- 1771-Pine Grove Township north of the Blue Mountains
- 1811-Schuylkill County
- 1827-Wayne Township
- 1856-Washington Township



By examining the John Mast land records and adjacent records the present-day location can be determined. The waterway that flows through all four surveys in a relatively straight line is Lower Little Swatara Creek. The Jacob Mast land was identified as being in Washington Township when it was patented. The adjacent land to the east was identified as being in Wayne Township. Therefore, the Lower Little Swatara Creek flows through the John Mast land which is located near the Washington/Wayne Township line.

Knowing the names of the 1870 patentees further confirms the location. On the portion of the Washington Township Map,²⁹ pictured next, the right edge is the Washington/Wayne

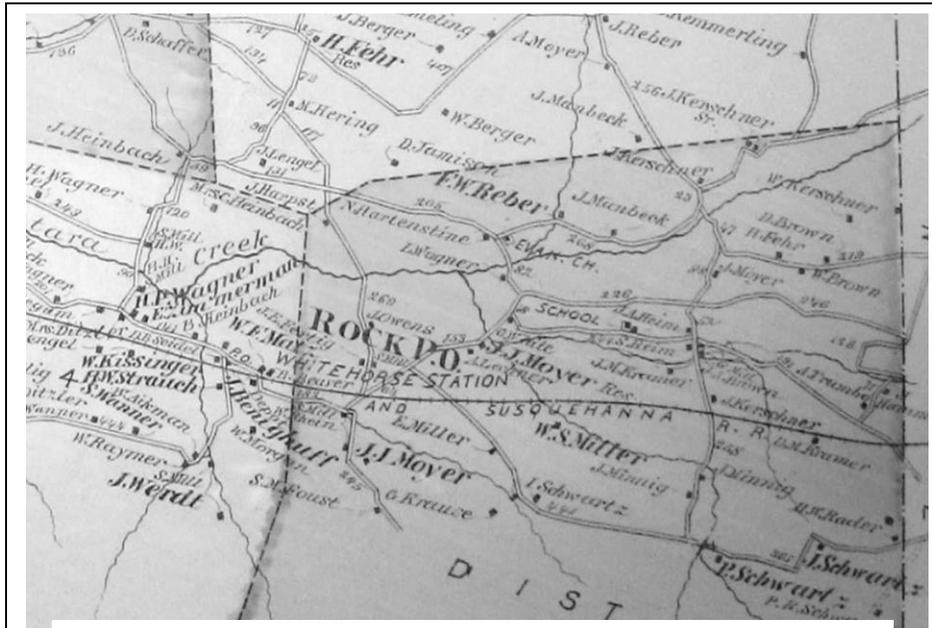


Image of 1875 Map of Washington Township provided by Ancestor Tracks from *County Atlas of Schuylkill County, Pennsylvania from Recent Surveys*

Township line in Schuylkill County, Pennsylvania. To locate the Johannes Mast land, find the names Brown, Kerschner, and Trumbo, the 1870 patentees, slightly above the railroad tracks. The Lower Little Swatara Creek can be seen directly above the Trumbo name.

The land records in this document were located in online

warrant indexes and survey copies provided by the Pennsylvania Archives. To locate the surveys

used in this document, go to the Pennsylvania Archive Land Records, Copied Surveys, and locate the book and page according to the notation in the upper left-hand corner of the survey which has been added for convenience in locating the image. Much more investigation of land records including warrant application records, patent books, and deeds needs to be done to clarify the timeline of the early Mast family land holdings.

What happened to Uncle Johannes and the children in the 1750s and 1760s?

The Mast family were among the first settlers of the land north of the “Blue Hills.” The area was purchased from the Indians and opened for settlers only four years prior to the Masts selecting their land. The family was probably beginning the development of their land by the time of the survey applications in 1753. In his family history, John M. Mast wrote that Jacob, one of the children, “served his time with his uncle John (Johannes) Mast till he was of age at the blue mountains...”³⁰ John Morzt in the 1754 tax records for “Blue Mountains on the Swatara” collected by Nicholas Long is thought to be Uncle Johannes.³¹

By the mid-1750s, the French and their Indian allies were at war with England. Northern Berks County, including the area of the Mast land, was a dangerous place with Indians attacking the settlers and burning their buildings. The situation became so dire on the north side of the mountains that Conrad Weiser wrote a letter to Governor Morris on November 2, 1755, telling of his plan to rescue the settlers on the north side of the hills. Following is an excerpt from his letter:

I am going out early next morning with a company of men, how many I can't tell as yet, to bring away the few and distressed families on the north side of Kittidany Hills yet alive (if there is yet alive such). They cry aloud for assistance, and I shall give as my opinion tomorrow, in public meeting of the townships of Heidelberg and Tulpehocken, that they few who are alive and remaining there (the most part is come away) shall be forewarned to come to the south side of the hills, and we will convey them to this side.³²

Conrad Weiser served as negotiator for land purchases between the Indians and the Penn family. During the French and Indian War, he led the defense of Northern Berks County where his land was located. The “Kittidany Hills” were the Blue Mountains. The Mast property was just over the mountains from Heidelberg and Tulpehocken. It is unknown where Uncle Johannes and the children stayed during the seven years of the French and Indian War but it is assumed that they found safe haven since they survived unlike others of the Northkill Amish.

What happened to the children after Uncle Johannes died?

It is thought that Uncle Johannes was deceased by 1760. Following is a brief summary from *Amish and Amish Mennonite Genealogies* for each of the children:

Anna Mast was born about 1734. She was likely married to John Yoder (1732-1813) by 1754. They had at least eight children and probably moved to Mifflin County, Pennsylvania.³³

Magdalena Mast was born about 1736 and lived until about 1827. She married Michael Troyer (1730-1807) by 1753. They had 14 children and moved to Holmes County, Ohio.³⁴

Jacob Mast was born about 1740. He married Magdalena Hooley (1739-1820) by 1763. They had 12 children and moved to Caernarvon Township, Berks County, Pennsylvania.³⁵

John Mast was born about 1738. The name of his wife is unknown. Her first name may have been Barbara. They had as many as 12 children and moved to Randolph County, North Carolina.³⁶

Other sisters: There may have been two sisters of which there are no records.³⁷

In what ways did Uncle Johannes impact future generations?

Uncle Johannes' impact on future generations cannot be measured but his nieces and nephews each honored him by naming their first child John. The four siblings for whom records exist were named Anna, Magdalena, Jacob, and John. All four of them had children named Anna, Magdalena, Jacob, and John. How precious to have such a heritage. Uncle Johannes' nephews both became religious leaders with Jacob becoming an Amish bishop in Berks County, Pennsylvania, and John having the Mast Mennonite Meeting House³⁸ in Randolph County, North Carolina, named for him.

In CZ Mast's *Mast Family History*, the tradition of Jacob and his family repeating the Lord's prayer in unison at bedtime was shared.³⁹ It takes little imagination to hear Uncle Johannes and the children praying the same prayer on board their ship and in their "blue mountain" home, saying thus:

Unseh Faddah im Himmel,
dei nohma loss heilich sei,
Dei Reich loss kumma.
Dei villa loss gedu sei,
uf di eaht vi im Himmel.

Unseh tayklich broht gebb uns
heit,
Un fagebb unsah shulda,
vi miah dee fagevva vo uns
shuldich sinn.

Un fiah uns naett in di
fasuchung,
avvah hald uns fu'm eevila.
Fa dei is es Reich, di graft,
un di hallichkeit in ayvichkeit.
Amen.⁴⁰

- ¹ Miller, J. Virgil (2002) *Both Sides of the Ocean: Amish-Mennonites from Switzerland To America*. Morgantown, Pennsylvania: Masthof Press. 43.
- ² Hostetler, John A. (1992) *Amish Roots: A Treasury of History, Wisdom, and Love*. Baltimore, Maryland: The Johns Hopkins University Press. 1.
- ³ Eshleman, Frank S. (Reprint, 2000) *Historic Background and Annals of the Swiss and German Pioneer Settlers of South-Eastern Pennsylvania and of their Remote Ancestors, From the Middle of the Dark Ages, Down to the Time of the Revolutionary War*. Baltimore, Maryland: Genealogical Publishing Company.
- ⁴ Copy of manuscript by John M. Mast given to the author in 1990 by her Great Uncle Christian Kurtz. John M. Mast was Christian's grandfather and the author's great-great grandfather.
- ⁵ Strassburger, Ralph Beaver and Hinke, William John (1934) *Pennsylvania German Pioneers (1727-1775): Volume I*. Pennsylvania German Society. 447. Retrieved from <https://archive.org>.
- ⁶ *Ibid.* 448.
- ⁷ Gingerich, Hugh F. and Kreider, Rachel W. (2007) *Amish and Amish Mennonite Genealogies*. Morgantown, Pennsylvania: Masthof Press. xix.
- ⁸ (1750, November 8). *The Pennsylvania Gazette*. 2. Retrieved from www.newspapers.com.
- ⁹ Mast, Eli Lloyd (2004) *1737 Immigrant Jacob Mast*. Morgantown, Pennsylvania: Masthof Press. 9.
- ¹⁰ Mast, Christian Zook (1911) *A Brief History of Bishop Jacob Mast and Other Mast Pioneers*. Baltimore, Maryland: Mennonite Publishing House Press. 17.
- ¹¹ Gingerich. 373.
- ¹² Eden, Carl Theo (1898) *Gottlieb Mittelberger's Journey to Pennsylvania in the Year 1750 and Return to Germany in the Year 1754: Translated from the German*. 18-19. Philadelphia, Pennsylvania: John Jos. McVey. Retrieved from <https://archive.org>.
- ¹³ *Ibid.*
- ¹⁴ *Ibid.* 20.
- ¹⁵ Smith, Albert Emerson. (April, 1943) *Pennsylvania History: A Journal of Mid-Atlantic Studies*. Vol. 10, No. 2, 105-117. Retrieved from <https://journals.psu.edu>.
- ¹⁶ *Ibid.*
- ¹⁷ Eden. 48-49.
- ¹⁸ McDaniel, Marie Basile (2014) *The Encyclopedia of Greater Philadelphia*. "Immigration and Migration (Colonial Era)." Rutgers University. Retrieved from <http://philadelphiaencyclopedia.org>.
- ¹⁹ Montgomery, Morton L. (1886) *History of Berks County in Pennsylvania*. Philadelphia, Pennsylvania: Everts, Peck, and Richards. 19.
- ²⁰ Land Records Guide. (2012) Historical Society of Pennsylvania. Retrieved from <https://hsp.org/collections/catalogs-research-tools/subject-guides/land-records-guide>.
- ²¹ Pennsylvania Historical and Museum Commission (PHMC). Retrieved from <http://www.phmc.pa.gov/Archives/Research-Online/Pages/Land-Records-Overview.aspx>.
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- ²³ Hostetler, Paul V. (1982) *The Three Zug (Zook) Brothers of 1742 and Their Male Descendants Until 1850*. Baltimore, Maryland: Gateway Press. 133.
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